Ἀσαρκοκάυκημα,
OR THE
VANITY, of
Glorying in the FLESH,
Open'd in a
SERMON
Preached at the
FUNERAL
OF
KINGSMEL LUCY, Esq.
Eldest SONNE to
FRANCIS LUCY, Esq.

By *THO. CASE*, M. A. sometimes Student of *Ch. Ch. Oxon.* and now Pastor of *Giles* in the Fields, *London*.

London, Printed by *T. R.* and *E. M.* for *Robert Gibbs* in Chancery-lane near Serjeants Inne. 1655.

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To the Honourable,

Sir *THO WITHRINGTON*

Knight, and

SERJEANT

at the

LAW,

And one of the Commissioners of the Treasury.

Noble Sir,

THE Dedication of this *piece* to your *Name*, may seem *strange* to one that is a *stranger* to

you. But the truth is, you
intereſt in this *young*
Gentleman deceaſed, give
you *too great a title*, t
this poor, imperfect *memo*
rial of him, while you
great love to the *worth* an
goodneſſe that was in him
invited your Noble Spi
rit, to *adopt* him into th
Relation of a *Son-in-law*
a *choice*, which truly ren
dereth *you* as *honourable*
as it would have rendered
him happy, had he lived t
enjoy it. But oh the in
ſtability of all *ſublunar*
felicities. You expected
Marriage, and behold

Fu-

Funeral. Vanity of vanities! how fitly hath that great Apostle phrased all terrene fruitions, * *uncertain riches! Ixion-like*, they vanish while we hug them in our armes; yea, we *lose them* before we are *possessed of them.* This is the *Doctrine*, the *living God* teach us the *Use*; *To do good, to be rich in good works, &c. to lay hold on eternal life.* * 1 Tim. 6. 17 Ver. 18, 19

To your interest in these papers, your *condescension* in *pressing* me to *print* them, as it hath laid upon me another engage-

ment to *publiſh*, ſo it hath given me a new encouragement to put them under the *protection of your Name*, which though it cannot (I know) ſecure *them* from the *juſt* cenſure of *many defects*; yet it may free *me* from the *unjuſt* cenſure of *preſumption*, in this *Dedication*.

Accept them, *Honoured Sir*, as an evidence of that *great reſpect*, which your *integrity* hath merited, as with others; ſo with my ſelf. And if in the enſuing lines there be any thing that may either

al-

alleviate your losse, or *divert* the *sense* of it. It shall be a great satisfaction, to

SIR,

Your Humble Servant in the Gospel of Christ,

THO. CASE.

To my most

Honoured Friends,

FRANCIS LUCY, Esq.

and his most

Christian and *Vertuous*

YOKE-FELLOW,

Grace and Peace.

THe *sorrow of the* New Convert, *looking upon* Christ crucified, *the* Holy Ghost *hath pleased to shadow forth unto us in* * *Scripture, by the sorrows* for the losse of a first- Zech. 12. 10.

first-borne, as one that is in bitterneſſe for his firſt-born; *the Hebrew reads it* infinitively, *not* perſonally. *to take in both Sexes; certainly, becauſe thoſe ſorrowes, eſpecially on the mothers ſide, are the* ſtrongeſt *and the moſt* impreſſive *of all* natural affections.

כה מר על הבכור Ut amarescere super primogenitum. *rachamim from rechem, which ſignifieth the wombe, becauſe of all compaſſions the mothers compaſſions are the moſt tender.*

What your ſorrows then are, for the loſſe of this Gentleman, whoſe præmature *death, (if it be lawful to call it ſo, now Gods work is finiſhed) hath occaſioned firſt the* preaching, *and then at your too prevailing ſolicitation, the* print-

printing *of this Sermon, cannot be easily imagined. A* first-born, *and* such *a first-born, as few Parents have either* boasted of, *or* mourned over. *A* Son, *who was what you could wish* for *a Son, or* from *a Son. A Son you have lost, for the losse of whom* I can be content to let you mourn, *and with all my heart* sit down and mourn with you, for *Your*, the *Nations*, and *mine own losse.*

Yet to keep your sorrows from over-flowing the banks, *Remember, I beseech you, that your trial is not parallel with the trial*

of some of Gods Worthies.

It is not the trial of Job, *who had all his* Sons *and* Daughters slaine *and* buried *in one* tempest.

Not the trial of David, *whose* darling son *was* executed, *in the very act of* treason *and* parricide.

No, nor the trial of Abraham your father, *who must resign up his* Son, *his* first-borne, *his* only Son, *whom he* loved; *the* Heire, *not of* Abrahams possessions *only, but of the* Promises *too*; *and* (*that which is above all aggravations tremendous*,) Isaac *must be the*

Sa-

Sacrifice, *and* Abraham *the* Priest, *to offer him up with his* own hand.

His Piety *to* God, *must be* cruelty *to his* Son, *yea, (had not the Command of the Law giver intervened) most* unnatural murder.

Deare friends, *your losse though* invaluable, *is not imbittered with such* temptations.

A Son, *a* first-born, *but dying in the* arms *of your* Loves and Prayers. *Not more* sent for home *to his fathers house, (as it were in another* * fiery chariot) *then* willing *to go.*

The Small Pox accended into a burning fever.

Neither hath his death

made

made you or your ſamily Orphane. *A* brother *he hath left behinde him, to* inherit your eſtate *and his* Brothers vertues: A Brother, *in whom his* Brother *lives; though* Kingſmell *be dead, yet* Lucy *is alive. A Brother ſo like his Brother, that (as he ſaid of the two friends)* Crederes unam animam in duobus eſſe diviſam: *You would think one ſoul animated two bodies,*

Minut. Felix.

Sic oculos, ſic ille manus, ſic ora gerebat.

Both one in Nature, *as in* Name,
They look, *and* ſpeak, *and* act *the ſame.* Three

Three Sisters, *also hath he left, sharers of the same spirit of* sweetnesse *and Piety with himself*; Recruits *of your comfort, and vessels to propagate, though not the* name, *yet that which is better, the* goodnesse of your family.

Certainly, my worthy friends, *God hath mixt your Cup with many sweet ingredients, so that you may well bespeak your own soules with your* elder brother, *the Lord Jesus Christ*; The Cup that my Father hath given me, shall I not drink it? *Behold, it is but a* Cup, *not a* Sea *of bitter-*

nesse,

neſſe, and of a fathers *tempering, not an* enemies, *and it is a* gift, *not a* cutſe; *Oh if Jeſus Chriſt could thus alleviate his Cup, which was ful of his* Fathers wrath, *how much more may you drink and forget your ſorrows, whoſe cup is mixt with ſo much* love? *The very things which ſeem to* aggravate *your loſſe, do* lighten *it.* The better your Son was, the eaſier your trial.

It is our great infelicity that we invert our arguments, and when God hath put ſweetneſſe into the Premiſſes, *we put* bitterneſſe

into

into the Conclusion. *We are wittie to aggravate our own afflictions, and for the most part mistake the* accent; *that which should help us* bear *our burden, makes it* intolerable; *we can tell how it might have been* better, *and think we could bear any trial but this, and so we dispute our* Crosse *when we should* take it up, *and* give God counsel when God looks for obedience.

But God hath taught you better things, and things which accompany salvation, though I thus speak. *And I do greatly rejoyce, to be-*

behold that Christian meeknesse *and* patience, *that* sweet submission to, *that*
Lev. 10. 3. gracious acquiescence in *the Will of God*: *Your* silence *before the Lord, wherer by you evidence to yourselves and others, your trial to be the* rod *of a* Father, *the* fruit *of* love. *You do not only* bear *your* Crosse, *but* adorn *it*.

The Lord cause all grace to abound in your souls, perfect the good pleasure of his grace, and the work of faith with power. *And the Lord continue you both* comforts *one to another, and* blessings

sings *to all your Relations, give you a rich recompence* for the loan which is lent to the Lord; *and now one* channel *is dried up, cause the remaining to over-flow with mercy. Make your surviving off-spring* double comforts *to you, and* blessings *to the world. Yea, the* less *you have of the* creature, fit *you* for, *and* fill *you* with, *MORE OF HIMSELF.* 1 Sam. 2. 20.

So prayeth,

Your most obliged, and most faithful Friend and Servant in the Gospel

THO. CASE.

sings to all your Relations, give you a rich recompence for the loan which is lent to the Lord; and now one channel is ended up, cause the remaining to over-flow with mercy. Make your surviving offspring double comforts to you, and blessings to the world. Yea, the lease you have of the creature, ut you for, and fill you with. MORE OF HIMSELF.

So prayeth,

Your most obliged, and most faithful Friend and Servant in the Gospel

THO. CASE.

To the *Choise* and every way *Hopeful* Young Gentleman, Mr. *RICHARD LUCY*, the Now, only *Son* and *Heire* to *FRANCIS LUCY*, Esq. Student of *Ch. Ch. Oxon.*

Learned Friend,

YOu have not the least interest in *these papers*, whom your *desired Brother* hath left *Inheritor* not to his *Expectations* only, but his *Vertues*; which here are presented to you. Not as you have seen them

them in their own *native* beauty and *splendor*, as they *beamed* out themselves to the eye of those that did converse with him, while alive, but as you have seen the *picture* of a man taken in his *winding sheet*, in more *dark* and *lifeless* colours: and yet as to the *visage* and *aire*, such as, that, without an *Inscription*, you might at first sight be able to tell whose *picture* and *image* it is. The view whereof, I know not whether it may affect you more with *grief* or *joy*; *grief*, because it is not *himself*; *joy*, because you have so much of his *shadow* to converse with, as long as you shall survive. I send it to you, Sir, to perfect the *Copy*, for the truth is, there is none that can draw

it

it to *life*, but your self; it being not only *imago tua*, but *imago tui*; that therefore you would every day adde one *line* to the *finishing* of this *excellent piece*, is the designe of this *third dedication*.

Nulla dies sine linea.

It concernes you highly; for though the *death* of your honoured Brother hath left you the *Birth-right*; it is his *Life* only that must give you the *Blessing*: Your *Advantages* are rare, a pious *fathers counsels*, a gracious *mothers tears and prayers*, the inspection of a *learned* and *industrious Tutor*, your daily converse with *silent* and *vocal* Libraries, *dead* and *living* monuments of learning. Above all, that which the great *Rabbi* among the *Jewes*, and *Apostle* amongst *Christians*

puts

pats as a *Crown* upon young *Timothies* head, *that from a childe thou hast known the*
2 Tim 3.15 *Scriptures, which are able to make thee wise to salvation*; These are your advantages, and *Prayer* your *improvement*: the exercise whereof you have learn't both by *Precept* and by *Pattern*; may the *Gift* of Prayer be accomplished with the *Grace* of Prayer, the sweet and secret teachings of *the Spirit of*
Zech. 12. 10. *Grace and Supplication*. The Lord make you to abound in that *holy duty*, our heavenly *conversation*; the *traffick* and *trade* whereby we fetch in the *merchandize* of the *Heavenly Jerusalem*. Great *obligations* presse you to a vigorous *improvement* of your advantages, the recruit of

you

your *tender Parents* comforts, the honour of your *Noble Family*, the expectation of your *worthy friends*, the name of your *excellent brother*; whom dying, me thinks, I hear bespeaking of you thus,

Vive tuo, frater, tempore, vive meo.

That you may *do worthily*, and answer all these engagements with an *overplus* of satisfaction, may *a double portion of your Brothers spirit rest upon you.* It is, Sir, and shall be the prayer of

Your real friend and Servant, unfeignedly covetous of your perfection.

THO. CASE.

TO THE READER.

Good Reader,

IT *is a* judgement *threatened by two Prophets against the Jewes, that* they should not mourn, nor lament for their dead. *That which was their* judgement *is our* sin; *which the Prophet* Isaiah *hath languaged to our hands:* The righteous perish, and no man layeth it to heart, and merciful men are taken away, none considering, &c. *It was some-*

Jer. 16 5. Ezek. 24. 23.

Isa. 57. 1.

tize the curse of the worst of men; that wretched Coniah, They shall not lament
Jer. 22. 7. for him, saying, Ah Lord, or Ah his glory. This wanton secure, ungrateful generation hath most wickedly translated this curse upon them whom the Lord hath blessed, and made blessings to their generations; we lament not over our Worthies, saying, Ah Lord, or, Ah their glory.

The Hand of God of late is gone out against us in a dreadful manner, and within a few moneths last past hath taken away divers worthy Ministers, not only faithful, but mighty in the service of the Gospel. The last Summer (as I take it) there died in one * County only about thirty
Essex. foure godly Ministers; since then,

then, there is fallen very lately worthy Dr. Hill, Master of Trin. Coll. Cambridge, a man of a singular spirit for Government, mighty in convincing and suppressing of error and innovations.

Malleus Hereticorum Schismaticorum, flagellum.

Reverend Mr. Gataker, a Treasury of Learning and Religion.

Profound Dr. Gouge, whose indefatigable industry, both in his publick Ministery, domestick duties, and private studies was to admiration.

His excellent Comment on the Hebrews, with other of his learned Labours, will remain as Monuments of his great worth to posterity.

Judicious Whitaker, mighty in preaching, melting in prayer; whose holiness was mixt with such sweetness and tenderness of spirit, that it rendred him useful and acceptable to men of all judgements and tempers.

Excellent Dr. Bolton, a

man of singular spiritualit*y*
and acuteneſſe *in all his G*
ſpel-labours.

Famous Mr. Angel, *a m*
ineed of Angelical *under*
ſtanding and holineſſe, a burn
iug and ſhining light.

Precious Mr. Robinſon
Englands Jacob, *London*
Remembrancer, *judicious i*
preaching, *affectionate i*
prayer, *in both incompara*
bly laborious, *a man mo*
deeply ſenſible of the evil o
the times, *and* unmovably *firm*
to his principles.

Ingenious Mr. Jaggard, *a*
man of ſingular parts, *and ex*
cellent Miniſterial abilities.

Hopeful Mr. Fenton, *new*
ly choſen to Croatchet Friars
young in yeares, *but of great*
maturity in the knowledge of
Chriſt.

Theſe

These and many more, some in their full age, others in the midst of their dayes, and some (wo unto us!) in their prime and strength of their Ministery hath God removed from us.

To this breach *that God hath made upon us in the* Church, *hath he added some deep wounds in the* Common-wealth; *Besides the death of many worthy Gentlemen, very serviceable in their generations; that which may set most sad upon our spirits, is, that God hath snatch't from us, by sudden and unexpected strokes, many young Gentlemen, of the greatest eminency and hopes which this, or many generations formerly have known.*

That Phœnix of Wilt-

Robert Strange, of Somerford-Keynes, in the County of Wilts, Esquire.

shire, Robert Strange Esq. *Nephew to the late Honourable Sir* Edward Hungerford, *and brought up in his family, a Gentleman of such gravity, wisdom, piety, humility, weanednesse from the world, and of such a publick spirit, that the whole countrey look't upon him as a starre of the most propitious influence that hath risen in their Horizon these many generations.*

The Noble young Gentleman Harbottle Grimstone, Esquire, *Son and Heire to the Honourable Sir* Harbottle Grimstone, *a Gentleman of great eminency, both for parts and piety, the honour and hopes of his fathers house.*

That never to be sufficiently honoured Gentleman, Mr. Hol-

Holland *of* Lancaſhire, *only ſon of* Colonel Holland *of* Denton Eſquire, *for ſolidneſſe of judgement, choiceneſs of affection, activeneſſe in Religion, ſingular uſefulneſſe in his countrey, highly eſteemed among the Gentry, honoured by the Miniſtery, admired by the Commonalty, beloved of all; the only pillar of his fathers houſe, the great expectation of the Countrey, lamented by all that ever knew or heard of him.*

John Warmſtry Eſquire, *only ſon to* Gervis Warmſtry Eſquire, *of the County of* Worceſter.

Ferdinando Leigh, *late of* Lincolnes-Inne Eſquire, *fourth ſonne to the Right Honourable* Thomas Lord Leigh, Baron *of* Stone-Leigh, *in the*

County of Warwick; *Gentlemen of much honour, and greatly lamented.*

Lastly, (*though many more might be added to this sad Catalogue*) *this excellent young Gentleman* Kingsmel Lucy, *late of* Lincoines-Inne Esq. *Son and Heire to* Francis Lucy Esquire, *over whom these Funeral Lamentations are poured out, whom Nature and Grace strove which should make him most honourable.*

These, I say, and many more spirits of a sublime extraction, stars of the first magnitude; the ornaments *of the present, and the* hopes *of the future generation, have beene prematurely cut off by the fatal stroke of the* Small pox, *and have finished their course, before*

fore they had finish't (the eldest of them, as I understand) the twenty fifth yeare of their age.

And now in the mean time, how little are we affected with these invaluable, *I had almost said* irreparable *losses. Certainly we do not lay them to heart according to the nature of the stroke inflicted in their* removal: *while we followed their sad* Hearses *to the grave, and our ears were filled with Funeral Lamentations, possibly we might fetch a cold* sigh, *and let fall a few dry* tears, *but alas, how quickly do we forget our losses? we bury our* sorrows *and our* Worthies *in the same grave. Our teares are quickly dried up, and our* days (*our* houres *rather*) *of* mourning *are soon ended. We have*

learn-

learned an easie way of comforting our selves over our sorrowes, more truly of keeping sorrow from our hearts: we will not suffer it to come near us. We use to say, he was a great Scholar, an excellent Preacher, a gallant Gentleman, there will be a great want of him, but we must be contented if God will have it so, we cannot help it, we are all mortal, &c. there's an end.

How easily do we swallow down these bitter pills, and extinguish the sense of our miseries in sensual fruitions? I finde but very few, but they make too much haste to their comforts *and* cordials.

Object. But you will say, *Why, what would you have us do, should we* sorrow as men without hope?

Answ

Answ. *No surely, but this we should do: We should sit down, and tent our wounds; we should weigh our losses in the balance of the Sanctuary, and take up* Davids *Lamentation in the death of* Abner; Know ye not that a Prince and a great man is fallen this day in Israel? and I am this day weak, &c. *So many* godly Ministers, *so many* worthy Gentlemen *fallen, and* we are this day weak; *the Ministery weak, noble Families weak, the Church and State weak by means of these losses.* Joseph *is not, and* Simeon *is not, and will ye take* Benjamin *too? all these things make against me: So, &c.*

What our duty is in the losse of worthy men.

2 Sam. 3. 38, 39.

Gen. 43. 36.

2. We should be sensible of divine displeasure. *It is observable, that when* Pelatiah,

tiah *was smitten by a blast of divine Justice*, Ezek. 11. 13. *that* Ezekiel *presently* fell down upon his face, *to deprecate the processe of judgement*. Ah Lord God, wilt thou make a full end of the remnant of Israel? *Behold, there was but* one man *taken away, and he a* false prophet, *a* seducer, *and yet the good Prophet* cries out, *as if God were going about to destroy the whole Nation? Why? what ground of such a feare was there in a* single persons *untimely death? Oh, the Prophet was sensible of* divine displeasure *in that stroke, and when* wrath *was once* kindled, *he did not know where the fire might stay; it might burn down to the very foundations for ought he knew. How much*

more ought such an holy jealousie cause us to put our mouthes in the dust, when we see so many of the precious sons of Sion, comparable to fine gold, suddenly cut off by the sword of the destroying Angel! Surely that we take no more notice of Gods displeasure, is not our patience *so much as our* unbelief.

Thirdly, we should look upon the losse of such excellent ones, as sad prognosticks of approaching judgement; *boding symptomes of evil to come*: Merciful (*or as it is in the Hebrew*) men of godlinesse are taken away, none considering that the righteous are taken away from the evil to come; *when righteous men die (especially in the midst of their dayes,)* evil is a coming, Isa. 57. 1.

ming, *their death makes* way for wrath; *when Noah was ſhipp't the* flood *came*; *when* Lot *was hous'd*, Hell *came down from* Heaven *to deſtroy* Sodom.

Before the beſieging *Heidlebergh*, moſt of the godly Miniſters in the City were taken away, &c.

Fourthly, We ſhould ſtudy how to recruit our loſſes, and repaire our breaches. *Every one in his ſtation labouring to be of an healing influence.*

Parents, *thoſe eſpecially of ſuperiour Orbes, beſtowing upon their children,* honourable and religious education, *the neglect whereof hath bin one of thoſe putrid ſources, out of which the moſt of the* ſins *and* plagues *of this miſerable Nation hath iſſued.*

Young

Young Gentleman, *even from their childhood, to addict themselves to ingenious Arts and Sciences, especially to the* * excellent knowledge *of Christ in the Scriptures, which is* able to make them wise to salvation. * Phil. 3. 8. 2 Tim. 3. 15.

Tutors in the University, and other inferiour schools, *by their wise and holy industry, studying how to improve those ingenious spirits that are under their tuition so, as that they may send them forth full of knowledge and vertue, fit to serve their generation, both in* Church *and* State.

Patrons, *upon the sad vacations of their* livings, *by the* death *of worthy Ministers, to fill their rooms with learned and godly men, without open contracts, or secret insinuati-*

ons

ons of any unworthy Simoniacal *expectlancies.*

Surviving Ministers *studying how to* pray *more*, preach *better*, live *more exemplarily*, converse *more fruitfully*. *Yea*, every one in their places and callings, *labouring to be more holy and prayerful, more useful and active for the interest of Christs, and for publike good.*

* Ps. 12. 1.

This, *were to do like Christians, worthy of our* Name, *and the fruit of this would be excellent and beautiful. For*

Fruits of sensiblenesse of our losses.

1. *It might help* (*through grace*) *to* appease divine anger.

2. *To* avert approaching judgement, *as* Amos 7. 1, 2. *compared with* ver. 3. *and* 4, 5. *with* ver. 6.

3. God would take it kindly,

kindly, *behold*, precious in the sight of the Lord is the death of his Saints; *would not our Father take it well, if we were followers of* him, *as* dear children? Psl. 116.15. Eph. 5.1.

4. *It would* make way for comfort, Comfort *is then* seasonable *and* savoury, *when it comes in in Gods method*; Blessed are they that mourn, for they shall be comforted. Mat. 5.4. *The world inverts Christs order, they begin in comfort, and end in mourning; true Saints begin in mourning, and end in comfort: it is true all over.*

When thus humbled under the mighty hand of God, it might be seasonable to suggest to our selves and others some such considerations as these.

1. Who made these that are taken away, so excellent and Comforting considerations.

and influential? GOD: *Well, as he said,* Salvus est Artifex, *God never dieth; he that made the vessel is alive, though the vessel be broken in pieces: With God there is* abundance of Spirit, *he can easily raise up others in their places to carry on his work. When* Moses *was troubled about a* Successour, *and knew not where to finde him, and therefore begs an immediate choice from heaven, Num.*27.16. Let the God of the spirits of all flesh set a man over the Congregation, &. *God had a* recruit *that* Moses *little thought of, a* Joshuah, *one under his own roof, his servant, he must succeed in that great charge,* ver.18.

2. *Consider,* God can do his own work without the ser-

ſervice of men; *though he* uſeth *inſtruments, he* needs them not; *many times* (*to ſpeak after the manner of men*) *God is more troubled to* fit *the inſtrument, then to* do the work alone. *In the* Creation *of the world* God *was* alone, *Iſa.*44.24. *In the Redemption of the world,* Jeſus Chriſt *was* alone, *and* of the people there were none with him, *Iſa.*63.3. *And how eaſily were both theſe mighty wohks finiſhed: In the* reforming of the Church *he uſeth inſtruments, and the Church looks upon them many times, as the* oniy men *that muſt do it, and behold, they prove ſo* croſſe *and* untoward, *that unleſſe God lay them by, and take the work into his own hand, a* deliverance

would

would end in a bondage, *and a glorious* Reformation *set in a black and horrid* Desolation. *This is a comfort were we fit for it,*

Though God tie us to means, he doth not tie himself to means.

Thirdly, the lesse there is of the creature, the more God is engaged to appear, Deut. 32. 36. *Our despairing times are God rising times,* Isa. 33. 10. *The comfort is this,* GOD will glorifie *HIMSELF.*

Fourthly, as our duty is, when God takes away the creature to live immediately upon Himself; when the cisterns *are empty, then to go to the* fountain; so our comfort is.

Those are the purest tasts of God which we have immediately

mediately from himself.

Our very windowes darken much of our light. And many times, some of our water [of Life] leaks through the pipes by which it is conveyed.

We see through a glasse darkly, 1 Cor. 13. 12.

God is most *to the Angels and Saints in Heaven, because what HE IS, he lets in* immediately *into their souls.* They drink of the river of his pleasures, and in his light do they see light. Ps. 36. 8, 9.

Fifthly and lastly, as for our Worthies *that are gone, they have made a blessed change,* Labour *for* Rest, Sin *for* Holinesse, Earth *for* Heaven, Rags *for* * Robes, *their* Crosse *for a* Crown, *the company of* sinners *for the* Spirits of just men made perfect, *the* creature *for the* Creator, Father, Son, and Holy Ghost, God blessed for ever.

*Goodold Mr. Dent, when he thing out his last breath, said, Give me my Crown and Robes, and so gave up the ghost.

Read-

To the Reader.

Reader, *I could adde much more upon this Accompt, but I am sensible how farre already I have exceeded the bounds of* an Epistle. *It is for thy sake, and therefore I hope with the* ingenuous, *it will finde not only* Pardon, but Acceptance.

The Lord fit *thee* for *those* comforts, *and then* fill *thee* with *them. It is the humble and hearty desire of*

A poor unworthy Servant of *Christ*, and of *thy faith*,

THO. CASE.

1 Cor. 1. 29. *with* 31.

That no flesh should glory in his Presence. But as it is written, He that glorieth, let him glory in the Lord.

THe *Connexion* of the words (briefly) stands thus: The *Corinthians* being extremely sick of a *spiritual pluriſie*, an overweaning opinion of their own *gifts* and *graces*; the Apostle, like a wise Physician, opens a veine, and lets out some distempered blood, by calling them back to a sober

remembrance of their *original*, what they were before *conversion*, *fell*, *foolish* and *ignorant*, *impotent* and *ignoble*, a people of a *low* and *base extraction*, meer *non-entities* (as it were) *ver.* 26, 27, 28.

And yet withal lest they should be too much dejected, and faint by over-much discouragement, he administreth a cordial unto them of singular vertue, and shewes that they were not so *low* and *abject* by their *natural generation*, but they were as *high* and *honourable* by their *divine regeneration*; *wise*, and *righteous*, and *holy*, and *redeemed*: and yet still that he may keep their spirits in an equal poise, he lets them know, all their excellencie is *extraneous*, they owe it wholly

wholly to *Jesus Christ*, *Wisdome*, *Righteousnesse*, *Sanctification*, *Redemption*; all is theirs, but not by *inheritance*, or their own *acquisition*, it was all by vertue of their union with Jesus Christ; *Of him are ye in Christ Jesus, who of God is made unto us Wisdome, & Righteousnes, and Sanctification and Redemption.* The *Fathers ordination*, and the *Sons merit* was the fountain of all these transcendent *priviledges*: Of *Him*, i. e. *Of the Father*, and *in Christ Jesus*; so, *Wisdome* is yours, and *Righteousnesse* yours, and *Sanctification* yours, and *Redemption* yours, *All is yours, and you are Christs, and Christ is Gods.* 1 Cor. 3. 22, 23.

Now in these two verses read, the Apostle tells us, that

God hath a design in this contrivement, which he sets forth negatively and affirmatively.

1. Negatively, *that flesh should not be glorying*, verſ. 29.

2. Affirmatively, *that he that glorieth might glory in the Lord.*

And for both these he quoteth divine Authority, though he himself spake by the *afflatus* of the same Spirit. As it is written, *viz.* Jer. 9. 23, 24.

I shall not detein you in the opening of the words, what need any clearing, will meet us in the handling of the doctrinal observations, which do naturally arise from the words, and they are three.

1. Observ.

1. Obſerv. *Fleſh muſt not glory*; or, *Fleſh is not to be gloried in.*

2. Obſerv. *God, and God excluſively to all other things, is to be gloried in.*

3. Obſerv. *This is Gods deſign*, or *God hath ſo ordered and contrived the whole ſtate and condition of the creature, whether in order to Nature or Grace, Grace or Glory, that he might cut off all occaſion of boaſting or glorying in any thing but himſelf.*

I ſhall inſiſt only upon the former, the other two will *ſerve* us, either in the *Explication* or *Application* of the *point*: which is this:

Doct. *Fleſh muſt not glory*; or, *Fleſh is not to be gloried in*; for that is the meaning of it. We are not to

boast of, or *glory in* any thing that is called *flesh*.

For the opening of the doctrine three questions are to be resolved:

1. What is meant by *flesh*?
2. What by *glorying* in the flesh?
3. *Why* flesh is not to be gloried in?

1. *Quest.* What we are to understand by *flesh*?

Answ. Flesh is taken in *several acceptations* in Scripture.

1. By *flesh* sometimes is to be understood, *Mankinde*, as *Gen.* 6. 12, 13. *All flesh had corrupted his way*; and, *the end of all flesh is come before me*, i.e. *All mankind* have perverted their way, and have done abominably; *Therefore* (saith God) *I will de-*

destroy them from off the face of the earth, Noah and his family only excepted.

2. Flesh is taken sometime for the *outward man*; in opposition to the *soul* and *Spirit*. So, *Psal.* 73. 26. *My flesh and my heart faileth*, i. e. my *outward* and *inward* man; all faileth, but God never faileth. I say, *flesh* here is taken for his *outward man*, or all outward comforts and supports.

3. By *flesh* is to be understood sometimes *creature-confidence*; all those *fleshly sufficiencies*, wherein men do usually place their trust; which in the Original Scripture here quoted by our Apostle, *Jer.* 29. 23. are reduced to three Heads,

{ *Policy.*
{ *Power.*
{ *Riches.*

Jer. 9. 23. *Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches, wisdome, strength, a-*
Heb. 16. *bundance of treasure*; these are the idols which vaine man creates to himselfe to worship, and to which they sacrifice; these are the *Sanctuaries*, to which men run for *shelter* and *safety* in the houre of temptation.

Prov. 18. 10. *The rich mans wealth is his strong City, and an high wall in his own conceit.* I say, these are the things upon which they *fix* their *dependances*, and these the Holy Ghost

Ghoſt here calls *fleſh*; it is but an *arme of fleſh*, wherein men truſt, Jer. 17. 5.

4. *Church-priviledges* are called *fleſh*; *I might alſo have confidence in the fleſh, if any other man thinketh that he hath whereof he might truſt in the fleſh.* Phil. 3. 4, 5.

Fleſh, whats that? why, he expounds himſelf in the immediate following verſes. *Circumciſion, Pedigree, Parentage, Church-membership*, his eminence among the Jewes; *An Hebrew of Hebrews, Profeſſion, zeal, legal righteouſneſſe, &c.*

Theſe he calls fleſh, becauſe they be all *forreign* and *adventitious* priviledges, which fall upon a man by vertue of his *natural* and *carnal* generation.

5. *Flesh* is sometimes taken for a *formal Profession in Religion*, a pompous and glittering shew in *external worship*, *Gal.*6.12. *As many as desire to make a faire shew in the flesh*, i. e. to set a good face upon the matter, to draw mens eyes after them, to get a name, and to be accounted *Somebody* in Religion, &c. *Vultum opponit veritati*, *Circumcision* and the *Ceremonies* to *Gospel spiritual worship*.

Heb. 9.10. δικαιώματα σαρκὸς. Utpote in rebus, crassis & terrenis posita.

These termes and pompous theatrical shewes in religion he calls *flesh*, in opposition to the *life* and *power* of godlinesse: because there is nothing in outward worship, but *flesh* may do, i. e. a man that hath nothing of the life and Spirit of Christ in him, may do them, and the more pom-

pompous and carnal any service is; the easilier it goeth down with men of fleshly mindes, and the more ready they are to rest and glory in it.

6. By *flesh* the Apostle understands sometimes *parts*, *gifts* and *grace* it selfe, as separated from Christ; and so he takes flesh in my text from glorying, wherein he calls off the *Corinthians*, vainly puff't up and swell'd with a fond opinion of their owne excellencies. He tells them that even these are but *flesh*, feeble and ineffectual to *justifie* or *save* them, abstracted from Christ.

There be other things in Scripture, which fall under the notion of flesh, as *secular affaires*, 1 *Cor.* 7. 28. *unrege-*

ne-

neracy, or the *corruption of nature*, *Rom.* 8. 8, *&c.* but these are not so proper to our purpose.

In a word therefore, by *flesh*, we are to understand *all humane excellency*, the *creature* in its *beauty* and *perfection*. Thus it is proclaimed,

Isa. 40 6. *All flesh is grass, and all the goodlinesse thereof as the flower in the field*; *Flesh* and its *goodlinesse*; Heb. *Chasdo*, the *piety*, the *excellency* and *eminency* thereof; *i. e.* all *humane* or *created* excellencie in its *beautie*: Man accomplish't with all that which he calls *excellency* and *perfection*.

This is *flesh*; and this is not to be *gloried in*. But

The second Querie is, what

is

is meant by *glorying*?

Answ. *Glorying* doth principally import two things, 1. Pride. 2. Trust.

First, glorying doth import *pride*; And *pride* is made up of two ingredients.

1. Self-opinion.

2. Affectation of praise.

1. *Pride* consists in *Self-opinion*, whereby men do ascribe to themselves, and are lifted up in the inordinate esteem and admiration of their own *real* or *supposed* excellencies, in any of the particulars above-mentioned.

2. *Pride* consists in *vain-glory*, or a fooliſh affectation of the praise of men, both which we finde in the *Scribes* and *Pharisees*, a vain-glorious generation, who only drived a trade of popular applause;

Mat.

Mat. 23 5. *John* 12.43. Thus when a man hath made *himself* his own *idol*, he would have all the *standers by* fall down and *worship it*. And when he hath set a rate upon his own *parts* and *perfections*, he is very impatient and discontented if others will not come up to his price.

This is one way of glorying, and this is specially meant in the text.

Secondly, another is *carnal confidence*, trusting in any creature-excellency or sufficiency. And in this sense it is specially taken in the Original Scripture here quoted, That mineth of *Jeremiah* conteineth two things.

1. A *Catalogue* of the *Jews* sins, from *ver.* 2. to *ver.* 10.

2. A *Bed-roll* of threatened *judgements*.

A-

Against both these the carnal multitude did cast up a *Mount* of *creature-confidences.*

Some took Sanctuary in their own *policies*, they thought to shift for themselves well enough by their *wits.*

The wise man gloried in his wisdome.

Others in the mean time presumed they could secure themselves by their *Power*, Armes and Ammunition, *Armies* of men and their martial valour, their *walls* and *bulwarks*, were the *salvation* wherein they trusted.

The mighty man gloried in his might.

And others there were that promised themselves safety from their *riches*; If the

the *Babylonian* Army should invade them, and the worst come to the worst, they thought if they could not beg quarter with their *prayers*, they could bribe it with their *treasure*, and purchase life and liberty too with large summes of money, they had enough lying by them. Thus,

The rich man gloried in his riches.

This God saw and reproved by the Prophet, as vaine and foolish presumption, and discovers to them a stronger place where they might take Sanctuary.

Prov. 18. 10. *The Name of the Lord is a strong tower, the righteous run unto it, and are safe.*

Jer. 9 24. *Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord.*

Thus

Thus, when the heart is filled with *self-confidence*, and goeth about to secure it self, not only *without*, but *against* God, as once the *Babel-builders*, *Gen.*11.3,4. This is *to glory in the flesh*, or for *flesh to glory*.

The third Querie follows eth; and that is, *Why?* which leads us to the *Grounds* or *Reasons* of the point, *Why flesh is not to be gloried in?* Briefly these.

1. Flesh is not to be glori- *Reas.*
ed in, *because flesh is but grasse.* *All flesh is grasse*, Isa 40.6. i.e. as it follows, *tanquam flos*, כציץ
as the flower: it is like grass. And yet observe, this note of similitude is not expresst in the first branch, and it makes the sentence much more emphatical, *q. d.* it is not only like

like *grasse*, but truly it is no other then *grasse*, *grasse* it self, it is no better, of no more strength and continuance, then the *flower of the field*.

For, 1. *Grasse* is a *feeble, empty, windy creature*: so is all *creatur excellency*; it may look beautiful, and please the eye of the beholder, but there is no solidity in it, you can put it to no *stresse* in the world.

2. *Grasse is caduous and fading*; it withers while ye touch it and smell it; your very breath takes away the beautie of it. It is to day in the *garden*, to morrow in the *window*, and the third day in the *oven*, or on the *dunghill*, *Mat.* 6. 30.

Now

Now such is all humane excellency; it is *fading* and *vanishing*, Prov. 23.5. Wilt thou set thine eyes upon *which is not*: it is so *vaine* that it deserves not the name of a being, it is not; a meer *non-entitie*, call it *any thing*, and you call it too much; yea, it is not *ordinary flesh* only, that is thus empty and aiery, but flesh in its *glory*. *Chasdo*, One of the Jewish Masters observes, the word is used for any *excellency* or *eminency* of *perfection*; so that the *best* of that which is called *flesh*, and take that *best* in its prime, in its *glory*, *the best at the best*; and it is but *grasse*, a *flower*, an empty aiery *nothing*.

A parallel place is that, *Ps.* 39.5.

Verily, every man at his best estate

estate is altogether vanity. Selah. *Man*, the glory of the Creation, Gods *Master-piece*, it is the Prophet speaks of; and not only *some men*, men of inferiour quality, but *Col-Adam*, *omnis homo*, *every man*; and not every man at *sometimes*, but take the *best man* in his *best estate*, in his *prime*, take him *standing*, as the word signifieth, watch your advantage, and take him *standing* upon his tiptoe in his beauty and bravery, and what is he then? not only, *mixt creature*, a *compound* of *folly* and *wisdom*, *weaknesse* and *strength*, *truth* and *errour*, *light* and *darknesse*, *flesh* and *spirit*, *nature* and *grace*, *beauty* and *deformity*, *substance* and *vanity*; but he is *altogether vanity*: yea,

נצב from יצב *stetit.*

Col-hibet, Col-Adam.

yea, the word is of an higher emphasis, *universa vanitas omnis homo, every man* is *every vanity, all men* are *all vanities*, the very *sink* and *centre* of all the vanities in the world: if man be a *compound* creature, it is of all the *vanities* under heaven; man at his best is the very *universe of vanity*. And to this the Holy Ghost sets a double seal, one at the beginning of the sentence, and another at the end; *Verily* lets it in, and *Selah* shuts it up: it is a truth of such illimited and immutable certainty, that it can be neither met nor overtaken with any objection. *Verily, every man in his best estate is altogether vanity*: And is this a thing to be gloried in? Heare what God

saith,

saith, *Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?* Consider him well, and you can finde nothing in him that is *valuable*, much lesse to be *gloried in*. Were it nothing else but this, *his breath in his nostrils*, it is enough to obscure all his glory. The Psalmist will interpret the account: *His breath goeth forth, he returneth to his dust, in that very day his thoughts perish.*

Isa. 2 22.

Ps. 116.4.

Reas. 2. But adde in the next place a second account or reason. Consider how quickly God can *blast* all the glory of the creature; this also is in the Original text, *Isa.* 40.7. *The Spirit of the Lord bloweth upon it, and it withereth.* As an East-winde goeth forth, and

and blasteth the beauty of the *Tulip* and the *Lily*, (whose bravery *Solomon* in all his royal ornaments is not able to match,) and they stand hanging down their heads as ashamed of themselves; so no sooner doth the breath of the Lords indignation go forth and smite the excellency of the creature: but that whatever it is wherein the sons of men do pride themselves, like the *tree* which Christ *cursed*, it stands scorch't and withered, without either fruit or leaf. Behold, how *irrational* as well as *irreligious*, is *flesh-glorying*! Mat. 6. 29.

Use. There is *comfort* in it in the first place, for Gods afflicted and oppressed Church: for whose enemies usu-

Jer. 29. 23. usually are *wise*, and *mighty*, and *rich*, abounding in *policy*, *power* and *treasure*, all creature-advantages, while in the mean time the people of God are *simple*, and *weak*, and *poor*: like a naked lambe, standing in the midst of lions and tygres, and ravenous wolves. Yet I say, in the *eater there is meat, and in the strong there is sweetnesse*; here's comfort, that if *flesh* be not to be *gloried* in, neither is it to be *trembled* at. If the Church may not trust to creature-excellencies, *wisdom*, *strength*, *riches*, when they are found *with her*, then neither need she dread then when they are found with her *enemies*. Surely creature-advantages whatever, have as little pow-

er

er to do us harm *abroad*, as they have to do us good at *home*, whereever they are found, they are but *flesh*.

This is the very design of that famous proclamation, *Jer.* 40. 6, 7, 8. *All flesh is grasse, &c.*

Partly to *unbottom* the Jewes of *self-sufficiency*, and so to prepare them for the comfort published, *vers.* 1, 2, 3, 4, 5. of that chapter.

Partly to obstirme and fortifie their hearts, against all such feares and diffidences, as the *power*, and *policy*, and *hugeneſſe* of the *Babylonian Invader* might inject: in regard whereof many of the unbelieving multitude, sate down, and giving themselves up to *despair*, cried out, (when the Prophets would

comfort them with hopes of a return,) *Our bones are dried, our hope is lost, we are cut off for our parts*, q d. Tel us not of returninghome to our own places again, our eyes shall never see *Sion* any more; it is as impossible for us to break loose from this captivity, and to escape these tyrants hands, (numerous and armed, potent and politick; we our selves in the mean time as a poor naked handful of little children) as for a *dead man* bound *hand* and *foot*, to come out of his grave, *our bones are dried, &c.* thus they that would not believe the *captivity*, while it was in the *threatening*, would not believe the *deliverance*, while it was in the *Promise*; they that would not tremble

Ezek. 37. 19.

in

in the day of *rest*, could not *rest* in the day of *trembling*. Heb. 3.

While in the meane time the Prophet doth thus labour to comfort them. Be 'it so, your captivity is as the 'grave, and they as so many '*dead men*, bound hand and 'foot, yet their God is the '*God of resurrections*: He can 'raise the dead, and make an '*huge army*, to stand up out 'of *dry bones*, (of which he gave a notable type, either to their *eyes* or *eares*, in *Ezek.* 37. from *vers.* 1, to *vers.* 8. and then expounds it out of captivity, from *vers.* 9. to *vers.* 14) upon the peo-'ples deliverance; and as for 'your enemies, whose power 'and greatnesse you so much 'dread, feare them not; they

shall not be able to frustrate
'Gods thoughts towards you,
'*they* and all their glory are
'but *flesh*, no more to be drea-
'ded then the *grasse* or the
'*flower of the field*, which to
'day is, and to morrow is cast
Mat. 6. 30. 'into the Oven. *Surely the people is grasse*, the mighty Babylonian Monarch and all his Armies are but as the *grasse*, which of it self is *caducous*, and the least breath of Gods indignation dorh ptesently resolve into dust and nothing.

This is the summe of the consolation, that the Church and people of God are as far from being in danger from the confidence of her enemies, as she is from being in safety from her own.

Ps. 146. 5. *Happy is he that hath the*

God

God of Jacob for his help, whose hope is in the Lord his God.

Let the second Use therefore be an Use of *Exhortation.*

Learn beloved Christians from hence, *not to glory in the flesh.* Take heed of *pride.* Take heed of *carnal confidence.*

Both these I should presse, but time will not permit; and the former only is most proper to this place; *that* therefore I shall insist upon, and to that end give you,

1. Some *motives.*

2. A few *helps* and *meanes.*

Motives against pride. And these may be reduced to foure heads.

1. *The things themselves,* wherein we are so prone to glory.

 2. The

2. The *Sin* it self, of pride or *vain glory*.

3. *Our own selves*, who are so prone to glory.

4. *God*, against *whom* we sin, in glorying in the flesh.

1. Sort of Motives, The things that are the object of our pride.

First, consider we *The things themselves*, wherein we are so prone to glory in, and these be either *Supposed* or *Real* excellencies.

Supposed perfections.

Many times, and for the most part, the perfections we admire in our selves, are but *supposititious*, and are founded meerly in our own fancies. Vaine man first formes an idol in his own imagination, and then worships it with the highest veneration.

The Apostle observes to us, that the excellency of most

most men, lieth meerly but in *Thinks* and *Seems*.

If any man *think* he *knoweth* any thing. 1 Cor. 8. 2.

He that *thinketh* he standeth. 1 Cor. 10. 12.

Let no man think more highly of himself then he ought. Rom. 12. 3.

He that thinketh himself to be something, when he is nothing; Gal. 6. 3.

he seems to be religious, and yet bridleth not his tongue. Jam. 1. 26.

Oh sad! *Thinks* and *Seems* deceive the greatest parts of the world, yea, of the *knowing* world. The generality of them that *boast*, are but *Thinkers*. εἰ τις δοκεῖ & ὁ δοκῶν.

So in the *outward man*, there are that with *Tyre* seal up the sum, *perfect in beauty*, when it is but in their own glasse, or their paramours eyes; chaste, sober

eyes can behold no such beauty in them, as once the blinde world blasphemously spake of Christ, *Isa.* 53. 2. yea, it is sad to consider, what beauty some can fancy in that, which a man of understanding accounts *ridiculous*; a mis-shapen garment, a feather, a patch, a paint, this passeth with vaine spirits, for *beauty*, though it be nothing else but what a *statue*, or a *rotten post* is capable of. Hence is *pride* opposed to *wisdom*, Prov. 11. 2. *When pride cometh then cometh shame, but with the lowly is wisdom*; what greater folly then to be proud of a lie, a thing that is not? Therefore you shall observe, that the more *wisdom*, the lesse *pride*. Men that have nothing to

be

be proud of, do boast most.

But then suppose the excellency be *real*: *Outward*, strength, riches, honour, &c. *Inward*, wisdom, learning, gifts, grace it selfe, &c. yet now to glory in them, is not only *irreligious*, but *irrational*; for consider,

Real.

1. *They are none of our own.*

1. They be none of our own; we may say of them, as the young Prophet of his *axes head*, *Alas Master, for it is borrowed*, 2 *Kings* 6. 5. It is the *levelling* question, wherewith the Apostle layeth the highest mountaines even with the lowest valleys. *Quis te discrevit? Who made thee differ? and what hast thou that thou hast not received?* this is the blast of vain-glory, *that which thou boastest of is none of thine own; and* 1 Cor. 4. 7.

if thou didst receive, why doest thou glory? glorying is not for *borrowers*, but for *owners*; He only that is the spring and fountain of his own excellency, may justly glory; to glory of borrowed perfections, is as if a man should boast, *he were more in debt then others*: while we receive the *gift from God*, we should *ascribe the glory to God*; so that in glorying in what we receive, we rob God of his honour, and adde *sacriledge* to our *unthankfulnesse*.

2. *They may be lost.* Secondly, if they be none of our own, *we are uncertain of the possession.* That which is *borrowed* will be *call'd* for again, and how soon, we know not, especially when it is lent us *sine die*, to be paid *upon demand. Redde ra-*

rationem, the expectation of an *accompt*, may give check to our presumption, and the certainty of a devestiture, cause us to let fall our plumes.

I come to a second Motive. Consider the *sin it self*.

2. *Sort of Motives, from pride it self.*

Pride is a *stinking weed* that will thrive in any soile, a *swine* that will feed upon any carrion, there is nothing so honourable, nothing so sordid, but *pride* can make use of it; the *begger* can be as proud of his *rags*, as the *King* of his *robes*; a garment of linsey woolsey can make one look as big as well as cloth of *tissue*; a few knots of ribbin may puffe up, as well as the richest brooches of Diamonds; Any thing *without a man*, a pedigree, the *nod* of a Superiour,

1. *It is sordid.*

the

the *knee* of an inferiour, a favour, a fancie, any aire of popular applause will fill the vaine minde of man. Any *thing within*, natural endowments, acquired parts will elate the Spirit; *Knowledge puffeth up*, 1 *Cor.* 8.1.

Nothing so *good*, nothing so *bad*, but pride can turn it into nourishment.

Pride of *spiritual gifts* was the distemper here which these *gifted Corinthians* laboured under, especially their teachers, whom therefore *Luther* calleth *Theologos gloriæ*, vain-glorious Doctors. And thus a man may glory in *a gift of preaching*, and *a gift of prayer*, &c. the best of Ministers their calling, putting them upon the *publike exercise* of their *gifts*, they

they are in danger of pride. And therefore the Apostle will not suffer a novice to take upon him that calling, as being most subject to that temptation. The higher the Sphere is wherein a man moveth, the more he is followed with temptations of vain-glory. Yea, a man is very prone to be proud of *Grace* it self, 1 Tim. 3. 6

Proud of *holiness*; *Stand by thy self, come not near me, I am holier then thou.* Isa. 55. 5.

Proud of *zeal*; *Come see my zeal for the Lord of Hosts*, 2 *Kings* 10. 16. Vain-glorious *Jehu* had lost his zeal, had it not been *seen*.

Proud of *humility* it selfe: so one said, he could see pride through the holes of *Diogenes* his cloak; and another *Sic calco fastum Platonis. Majori fastu.*

other told him he trod upon *Plato's* pride with greater pride; none hate one another so much as proud men, and the reason is, because they think none have so much cause to be proud as themselves.

But truly that grace which swells the heart, is rather in shew then in substance; we may say of it, as *Augustine* once of the brag of the Jews, *John* 8.33.

Non est ista magnitudo, sed tumor, it is not solid matter, but a meer *tympany*.

As nothing so *good*, so nothing so *bad*, but pride can live upon it. What a sordid spirit is in vain man! rather then not be proud, he will be proud of his *sins*.

The Apostle tells of some, Phil.3.19. *who glory in their shame*: Samp-

son

pson never gloried more in his miraculous victory over the Philistines, then some *Roarers* have done in their *drunken Conquest*, *heaps upon heaps* have they laid dead drunk at their feet. I have heard of some, who have made their boast, how many *maids* and *women* they have *vitiated* in one night.

What a base sin is pride that can feed upon excrements?

A second motive taken from the sin it self may be this: *It is the root of all sin*, indeed it is at the bottome of every sin, *Only by pride comes contention*: whether the contention be with God or man, follow it to the Spring-head, and there you will finde *self-opinion*; when the pot-sherd strives

2. *It is a mother-sin.*

Prov. 13. 10.

ſtrives with the pot-ſherds of the earth, contention would quickly ceaſe, but that one thinks himſelf too good to yield to another; and why ſhould I ſtoop, ſaith the proud heart? let him yield firſt if he will; I am the better man, &c. Thus alſo when man ſtrives with his *Maker*, Pride is at the bottome.

Sin is an interpretative confronting of God, and gives in a negative vote againſt the Command; and therefore it is proclaimed before the Word.

Jer. 13.15. *Hear and give eare, be not proud, for the Lord hath ſpoken.* It is pride that will not ſuffer men to put the neck under the yoke of Chriſt.

Verſ. 17. *If you will not hear, my ſoul ſhall weep in ſecret places for*

for your pride; it is pride that *stiffens* the *will*, and *deafs* the *eare*, the proud man knows no other God but himself; who is the Lord? *I know not the Lord, neither will I let Israel go?*

Thirdly, *Pride*, as one saith *is a sin that is ashamed of it self*: there is none so proud, but would be thought to be humble; as humility is so beautiful, that even they that love it not, would yet have the esteem of it; so on the contrary, pride is so ugly, that even they that hate it not, are yet ashamed of it. 3. *It is ashamed of it self.*

What was the reason why the *Pharisees grace* was rejected, *God I thank thee, I am not as other men are, &c.*? the *doxologie* was good in it self, and may in some cases become a sober

ſober Chriſtian: nay, but the proud Phariſee made uſe of it only as a *ſtirrop* to mount himſelf up into the ſaddle of *vain-glory*. The Phariſees pride durſt not appear but in the habit of thankfulneſſe. And thus you may obſerve, that men hunt out their praiſes by *ſtealth*, and ſail to their own applauſe by a ſide-wind. Pride goeth back, as one ſaith, that it may take the greater riſe of glory.

Even this may convince us that it is of the Kingdom of darkneſſe, but it dare not appear, but under a diſguiſe. Have we not reaſon, Chriſtians, to be aſhamed of that which is aſhamed of it ſelfe? we diſtruſt him for a *Cheat*, that which dares not paſſe under his own name.

A third sort of *Motives*, we may fetch from *our selves*. 3. *Sort of Motives, our selves.*

First, it is *the badge of a low and an ignoble spirit*, no temper so *sordid* & *unmanly*; a proud man will be *servile*, that he may dominere; *having mens persons in admiration because of advantage*; a proud man will turn flatterer, and lick up other mens spittle for his own ends. *Curvatur obsequio, ut aliis dominetur*, as one saith of *Absalom*; the ambitious person is first *base*, and then *cruel*. He will creep upon his belly that he may ascend, and when he is *got up*, he is *insolent* and *intolerable*. 1. *Pride lodgeth in base spirits.* Jude 16.

The earth is not able to bear his wrath.

Se-

2. Motive from self, it argues little worth.

Secondly, to be sure, a vain-glorious person is a *man of little worth*; the *lightest eares* among the corne stand bolt upright, when the *well-loaden* are bowed down with their own weight, and look to the earth from whence they sprang. Heroick spirits can hardly beare their own praises, while a man of little worth is like an empty bladder, qaickly fill'd with the winde of adulation. The wise man observes it, *As the fining pot for silveo, and the furnace for gold: so is a man to his praise.* *Praise* is a furnace that will quickly try of what mettal a man is made. As those mettals which have least solidity are sooneſt melted, so where there is least solidity of

of worth, the heart is soonest dissolved with its own commendation, and as in the furnace, the light matter evaporates into smoke and aire, so by praise bloaty spirits are soon puft up and transported into a strange disdain of others, and over-valuing of themselves.

It is an humbling consideration, *pride came in by the fall*, and then man began to be proud, when he had lost his *perfection*, he never was lifted up till he had cast himself down from his excellency: empty casks sound most, while the well-fraught vessel silenceth its own fulnesse, and giveth no echo to temptation. You may easilier *draw it out*, then make it *speak*: the Ho-

ly

ly Ghost alludes to the me-
Prov. 20. 5. taphor, *Counsel in the heart of a man is like deep water, but a man of understanding will draw it out*: take in the
Ver. 6. next verse, and it makes up the sense: *Most men will every man proclaim his owne goodnesse*; the empty multitude will sound out their own praises, but the man of deep and solid worth, must be *pierc't*, if you will know what is in him. This is an infallible observation, that pride is found in supposed worth, rather then in real.

3. *A stop to grace.* Jam. 4. 6. Thirdly, *Pride is the great obstruction of grace. God resisteth the proud, but giveth grace to the humble:* The Lord loves to poure the oile of his grace into empty vessels, *Intus existens prohibet*

ali-

Alienum; a minde stuff't with *self-opinion* is not capable of Christs fulnesse.

One well observeth, that *pride* is a greater *hinderance* to *knowledge* then *ignorance*; and the reason is, because the proud man thinks *he needs no knowledge*. *Seneca* observed it; Many might attain to *perfection*, if they had not thought they had attain'd it already. Humility is the *funnel* of knowledge, *Psal.*25.9. *The meek he will guide in judgement, the meek he will teach his way*: double meekness shall be honoured with double instruction. *Manton.*

Fourthly, pride is a *vaile upon our excellencies with men*; *the unsavoury*. But in our commendations, we use to say, Such a man hath ex- 4. *A blot with men.*

excellent parts, But he is proud; such a woman beautiful, but she knows it; it is like *Naamans* leprosie, a *blot* upon a faire character. 2 Kings 5. 1. *He was a mighty man of valour*, but a leper.

5. *A blast from God.* Fifthly, it is worse with God: it is a *blot* with men: but oftentimes it is a *blast* from God. *Nebuchadnezzars* pride disinherited him of his reason, and turn'd him a grazing among the brute beasts.

I have heard of a *Divine* in our age, (I cannot forgive my self, that I was not more inquisitive after his name and place, at least not more careful to record them) who having read admirable Lectures upon the *Creed*, and being earnestly prest by his bre-

brethren to publiſh them, for the tranſcendent rarity of his notions, the poore man was ſo overſet with their incautious applauſe: that his over-ſwolne pride brake out into this helliſh blaſphemy: *Jeſule, Jeſule, quantillus tu ſine me?* (I am afraid to Engliſh it) and added, If I would, I could ſay as much againſt thee, as I have ſpoken for thee. Upon which blaſphemous boaſt he was immediately blaſted, ſo that never after he was able to ſay ſo much as the Lords prayer to his dying day; A dreadful inſtance, and may juſtly ſet us a trembling. Our parts are not given us for *Ornament*, ſo much as for *ſervice*, not for *our* praiſe, but for *Gods*: and therefore

when we pride our selves in them, we invert Gods ends, and provoke his jealousie, If we would keep what we have, we had need to take heed of glorying.

4. Sort of Motives. But much more, if we consult the fourth sort of *Motives*, *viz.* such as are taken from GOD.

1. God doth most hate the sin of pride. Jam. 4. 6. Pf. 140. 11. First, it is a sin that *God doth most of all oppose. He resisteth the proud.* God *overtakes* other sins, but he *meets* pride; *Evil shall hunt the wicked man to destruction*: a metaphor taken from hounds following the chased creature, by the sent of the foot, till tired out of breath, they overtake her in her covert, and worry her to death. But this is a chase of *patience*, as well as of *justice*, and

gives

gives the sinner time of repentance, *Rev.* 2, 21.

But God takes a quicker order with the proud; God meets him in his way, and resists him to his face, ἀντιτάσσεται, he sets himself *in battel array* against the proud man; and discharges all his artillery in his face. Thus God followed *Cain*, *Sin lay at his door*; the punishment of his sin, slept, as it were, at his threshold, waiting his repentance. But he resisted *Pharaoh*, that proud Tyrant, who *knew not the Lord*, and ten times let flie in his face, and at length *unhorst* him in the *sea*, in the midst of his *boastings*. I will, I will, I will, said the proud King, and three times more to that, *Exod.* 15. 9. But while the Gen. 4. 7.

word was in his mouth God set his battel array against him. *Thou bleweſt with thy winde, the ſea covered them, they ſank as lead in the mighty waters.* Quick diſpatch.

Thus alſo God overtook *Judas*, but he reſiſted *Herod*, and while his heart was lifted up with the blaſphemous applauſe of the people, God *blaſted* him from heaven; and he that could hear himſelf cried up for a God, was made a ſpectacle of greateſt abhorrency before men; *Surely he ſcorneth the ſcorners*, ſaith the Original text; The proud man ſcornes others, and God ſcornes him. The Hebrew word may ſeem to have ſome reference unto ſpeaking by an *interpreter*. It is the ſame word uſed, *Gen.* 42.23.

Prov. 3.34.

42.23. And this may hint a notable instance of pride; the proud man is so swell'd in his own opinion, that he scornes to speak to his neighbour, but by an Interpreter; *i.e.* he will not speak himself, but by another; and so God deals with him, he scornes the scorner: God will not speak to him himself, but by an Interpreter; his *judgments* shall interpret his *thoughts*; he shall *speak to them in his wrath, and vex them in his sore displeasure*; Yea, the proud man doth not scorne his brother only, but he scornes God too. Psal. 2. 5.

And that will make a Second Consideration, in reference to GOD. 2. Motives on God part. Pride hates God most.

God doth most of all oppose this sin of pride, be-

cause this sin *doth most of all oppose God.* The proud man doth most *unjustly* scorn God, and therefore God doth most *justly* scorn him. He slights God, and God slights him; *Who is the Lord that I should fear him?* saith *Pharaoh*, and what is this *Pharaoh*, that he should *dare* me? might God say; and say so he did by the *interpretation* of his judgements.

Other sinnes oppose Gods *Will*, but pride strikes at his *being*; Other sins *withdraw* the heart *from* God, *pride lifts up* the heart *against* God. Pride would not only *unthrone* God, but *un-God* him. If pride could help it, God should be God no longer.

I will be God, said the proud Angel.

And

And the *proud worm man* repeats it after him.

Thou hast set thine heart as the heart of God. So *Tyre*, *Babylon* and * *Nineveh*, speak the same language, *I am God, and there is none besides me.* Ezek. 28. 6 *Isa. 2. 7. 8 *Zeph. 2. 15.

No wonder pride is the first of the abominations which God hates, *Prov.* 6. 17. it is that abomination which most of all hates God: A *proud look*, Heb. *haughty eyes*; the eyes are the very looking-glasse of pride; and God hates the reflection of it, it looks so like the father. עינים רמות

The devils first sinne was pride: He *exalted himself*, and therefore God *humbled* him into the bottomlesse pit of darknesse. *Noluit Deus pati cohabitationem superbiæ.*

And thus still (as the Philosopher observed) Gods

great work in the world is, *to lift up the humble, and to cast down the proud*; you may trace the Story from Heaven to Paradise, and from Paradise to this present generation. A proud man had need of Gods strength, to secure himself from Gods vengeance; else that shall undeceive him with a witness: Ezek. 28, 9 *Wilt thou say before him that slayeth thee, I am God?* thats a contradiction which pride it self cannot be guilty of; for a creature, *suffering the vengeance* of God to say, *I am the God of vengeance.* Well, look to it; the higher any man lifts up himself, the further he is off from God.

3. *It crosseth Gods design.* A third consideration relating to God is, that *Pride crosseth Gods design*, which the text

text tells you is, *that no flesh should glory, but he that glorieth should glory in the Lord.*

God hath in his infinite wisdom so contrived the whole model, both of nature and grace, that he might cut off from the creature all possibility of glorying, and he himself might only be exalted. God hath fill'd the Creation with vanity and mutability. The toil of getting, the *dissatisfaction* in possessing, and the *hazard* of losing, makes the whole world but a *mockery* or *baffle*, to the expectation of the sons of of men, *vanity* and *vexation* of spirit Eccl. 1. 8.

And as for *grace* it cannot preserve it self, that it is not *amissable*, it is not from the *nature* of *grace*, but from di-

vine compact, Jer. 32. 40. and the *intervention* of a *Mediatour*, John 14. 19. The whole New Covenant is made up of pure *grace*, from election to glorification, and all put into the hands of a Christ, who is made of God, *Wisdome*, *Righteousnesse*, *Sanctification*, *Redemption*; And why all this, but *that no flesh might glory*, but as it is written, *He that glorieth might glory in the Lord*? This is the plot of divine Providence, which he hath been contriving from the dayes of eternity; the *miscarriage of the first Covenant*, was not of *Improvidence* but of *Ordination*: and it was in order to this very design, and therefore for flesh to be glorying, is to crosse Gods highest project, and

to

to oppose him in that upon which his heart is set.

I am the Lord, that is my Name, and my glory will I not give to another. Isa. 42. 8.

This must needs be an affront that God cannot bear; And therefore if *flesh* will be lifting up it self, God must make good his design in the ruine of the proud creature; and if he be not glorified *by us*, he will be glorified *upon us*. *Let us fear and tremble.*

Quest. *But what shall we do to mortifie this great sin of pride?*

Answ. The resolution of this question, will be the *last thing* propounded, *scil.*

Some *Helps* and *Meanes* briefly.

First, if we finde our hearts at any time begin to swell, upon *Meanes mortifie pride.*

upon the reflex of any *natural endowments*: whether *outward*, as honour, ſtrength, riches, beauty, birth; Or *inward*, as wiſdome, learning, parts, gifts. Let us conſider, *Theſe are not the things which will make us happy.* As for thoſe *external ornaments*, they are but as the trappings of an horſe, which adde nothing to his price when he comes to be ſold, like jewels which fancie puts the value upon, rather then their uſe or vertue.

1. Outward excellencies cannot make us happy.

Theſe are none of the man; neither do they render a man *honourable*, but with thoſe only who do not know what *honour* is. To be taken with theſe forreign things, argues groſſe ignorance, and thats enough to tame our pride.

Be

Be they those *inward* excellencies, *Wisdom, Learning, &c.* Though they may be of use, a man may have them and yet be miserable; *Achitophel* was a wise man, and yet his own Executioner; *Judas* wanted no parts, and yet was the *son of perdition*; and without controversie, none in the world so *gifted* as the *Apostate*-Angels; the devil hath more learning then all the Universities in the world can give a man, and yet a *devil.* *Inward endowments may leave a man miserable.*

A man may attain to rare perfections, and yet never see the face of God, 1 *Cor.* 13.1,2,3.

And even for *grace* it self, *saving graces they are none of our own*; nor left in our *own keeping*, if they were, we should *Grace is no ours:*

We cannot keep our grace, nor our grace us.

should quickly prove *bankrupts* as our first Parents did; *kept* we are, but not by *our own power* through works, but *the Power of God through faith*; faith keeps us, and God keeps our faith.

We are not justified by inherent right.

And when all is done, we are neither *justified* nor *saved* by our own graces; for our very holineſſe will not endure Gods trial: *If I ſhould juſtifie my ſelf, mine owne mouth ſhall condemn me; if I waſh my ſelf with ſnow-water, and make my ſelf never ſo clean, yet ſhalt thou plunge me into the ditch, and mine own clothes ſhall abhor me.*

Job 4. 17, 18.

Job 9. 20 30.

It is Chriſt that is made *Wiſdome, and Righteouſneſſe, and Sanctification, and Redemption*; we are able neither to *get* grace nor *keep*

grace,

grace, nor *use* grace of our selves, and though we are not saved without grace, we are not saved for grace, what room is there for *boasting*?

Secondly, *Let us compare our selves often with God.* The sight of God is the humbling vision; *Woe is me, I am undone, mine eyes have seen the King, the Lord of Hostes.* Second meanes, Compare our selves with God Isa. 6. 5.

He the *infinite Creator*, we poor *nothing-creatures*; he *power*, we *infirmity*; he *immutable*, we *liable* to a thousand changes every houre and moment: he *Holinesse*, we *impurity*; he *Majesty*, we *misery*; he *Heaven*, and we *Hell*, as holy *Hooper* confest.

The proud man never saw God, *Now mine eyes have seen thee, I abhor my self in dust and ashes.* Job 42. 5, 6.

Thirdly,

Third means, Reflect upon corruption.

Thirdly, if thy fancied excellencies begin to tickle thee, *reflect upon thy corruption*, check the rising of self-opinion, with the remembrance of thy *undecencies* before God. A godly Minister being ask't how he kept his heart humble under such rare abilities as God had given him; made only this reply, *I warrant you I have corruptions enough to keep me humble*; the truth is, we have nothing that we can properly call *our own* but our corruptions. If men would be more in confession of sin, and in duties of humiliation, their hearts would not be so lifted up. Proud men usually are *prayer-lesse*, fasting and prayer are the best way to cast out the

the devil of pride.

Fourthly, the very *sense of our pride were enough to humble us*, whatever our excellencies be, pride turnes them into so many *idols*. Pride turn'd Angelical *perfection* into hellish *principles*, instruments of darkness to fight against God. Behold, let us grow humble the same way we grow proud. Pride turnes humility it self into an argument of pride: let grace turn pride into an argument of humility: the diamond is cut by the diamond, our very pride may be a great help to the mortifying of our pride. *Fourth means, especially our pride.*

5. *Our Accompt*, that we are to make in the day of Christ, may exceedingly check rising thoughts: if *Fifth means, Remember Accomp*

our

our receipts begin to puffe us up, remember when all these come to be answered for, where wil be our glorying then?

Improvement will then be our glory, and not our *possession*, and not *that* neither, but as we can put our accompts into the hands of a Mediatour.

Luk.19.16

He hath made us accepted in the beloved.

Eph.1.6.

Sixthly, *Write after the copy of the Saints and Servants of God in Scripture.* In the whole sacred story you shall finde, that the more *excellent* any have been the more *meek*. *Jacob lesse then the least of all Gods mercies*; and *Paul lesse then the least of all Gods Saints.* The *greatest* of sinners, but the *meanest*

Sixth meanes, Imitate the Saints.

meaneſt of ſervants: and when he had done all, more then any, *Yet not I, &c.*

Oh rare patternes! *Go you, and do likewiſe.* Indeed true grace doth humble: the very work of grace is to *abaſe ſelf*, and to *exalt God.*

Seventhly, But above all patternes, *propound to your ſelves the patterne of Jeſus Chriſt*, and it is indeed his *own* meanes. *Seventh meanes, Learn of Chriſt. Mat. 11. 29.*

Learn of me, for I am meek and lowly in heart.

The *Incarnation* of our Lord, was the greateſt condeſcenſion that ever was, wherein God himſelf was humbled, that man might not be proud; and the whole life and death of Chriſt, was nothing elſe but a *copy of humility*, that we might learn by

by *pattern* as well as by *precept*, not to glory, *Learn of me.* He that will not take Christ as his *pattern*, shall never have him as his *Saviour.*

Eighth meanes, The advantage of humility.

Eightly, and in a word, *Remember, no man ever lost by humility*: a man may be *too high*, but he cannot be *too low*, the reason is, because *the lower we lie, the higher do we exalt God*; and the lesse we glory in the *flesh*, the more we shall glory *in the Lord*, which is *Gods design*, and *mans duty. That as it is written, He that glorieth let him glory in the Lord.*

Consider what I say, and the Lord give you understanding in all things.

παρηγυρις. And now for this *young Gentleman*, whose sad funerals

rals we this day celebrate with *weeping eyes* and *mournful hearts*: if we first take a view of the *man*, we shall have a fresh *evidence*, what little cause there is to glory in any thing that is called *flesh*.

There were many *excellencies* and *perfections* concentred in him, which as they did render his person *amiable* while he lived, so they may serve as *precious spices* to embalme his *memorial*, and render his *name honourable* now he is dead.

His incomparable worth, had I *time* or *skill* to expresse it, might appear under what *aspect* soever you can look upon a man: I shall speake of him under a fourefold notion, *scil.*

As

Represented under a foure fold notion. As a { 1. *Gentleman.* 2. *Christian.* 3. *Son.* 4. *Dying man.*

First notion. He was in the two and twentieth year of his age. First, as a *Gentleman*, though he was in the very *infancy* of his *youth*, when the minde usually is impressive to what formes and figures are most generally presented unto it; yet he was free from all those *vain* and *vicious* habits, which too usually render men of his age and quality, not only *unserviceable*, but *unsavoury*.

His Recreations. His *recreations* were not only *innocent*, but *honourable*; that which he especially used, was *the riding of the great horse*, an exercise not only *manly*, but *martial*, by which he did put himself into a capacity

pacity of serving his countrey in warlike affaires. And yet these honourable diversions were very *rare*, to shew he did rather *use* recreation then *love* it. They that knew him from a child, have observed that he hardly used any kinde of game ten times in all his life.

His Studies.

The truth is, his *studies* were his *recreations*, which from his childhood he did so naturally affect, that in the *climax* of literature in which he was ascending, he was alwayes a *forme* or *two* before his *age*, and in every part of learning which he was put upon, from time to time so eminently *proficient*, that he was the *envie* of his *fellow-pupils*, and the *boast* of his *Tutours*. His studious dispo-

position was so tempered with *sweetnesse*, that it was hard to say, whether he gain'd *love* or *learning* faster from his *teachers*.

Parts. *Nature* had highly befriended him, as with an *excellent spirit*, so with *rare parts*, and he again did make nature a most ingenious *requital*, by improving the stock she lent him, so that he might truly borrow the language of the faithful servant in the Gospel, to give in his account to nature, *Behold, thy talent hath gained ten*, He was a meek spirit, yet proud beyond parallel only in this, that he scorn'd to be *conquered* by any *difficulty* in studies. When he was of *Christ-Church* in *Oxon*, before he had been there a yeare,

Et Pluteum cædit, & demorsos sapit ungues. Pers.

year, he obtained the favour to have a Key of the Colledge-Library, where his friends that came to town, uſually found him detained in his ſtudies, while others were abroad, diſpiriting themſelves, (at the beſt) in their *vaine recreations*. All the while he was there, he ſubmitted himſelf to keep *Exerciſes* in the *Hall*, from which till he came to the houſe, *Gentlemen-Commoners* accounted it their priviledge to be exempted: that piece of Reformation (if yet alive,) is a debt that is owing to his *genius*. After he had been two yeares ſtanding in the Univerſity, his Tutour, a learned and conſcientious man, ſcrupling the *then engagement*, was put from

Mr. Ford *then Student of Ch. Ch.* Oxon.

his place; and this young Gentleman, his father proposing another Tutour to him; he made it his humble request, that since he and his first Tutour must be divorced, he might spend the remainder of his *University-life*, as it were, in a *single state*; so immeasurably intent he was upon his studies, that he look't upon a Tutour, as a kinde of *diversion* rather then *advantage*, and to that end he begs leave of his father, to performe his Exercises for *Batchelour of Arts*, that by that meanes he might be manumitted by the University from a Tutour: His father consented, and he obtained his *Grace* as *eminenter doctus*.

His Proficiency in the University.

The truth is, all the *Essayes* that ever past from his pen,

pen, were of that *impression*; savouring of a *solid judgement*, and a *sparkling fancy*. When he came to the *Innes of Court*, he improved his studies so prematurely, that he had the favour to be *called to the Bar*, before he had compleated his full time. And when he had entred upon the practice of the Law, (which he did not long before his death) his modesty was mixt with such acuteness, that it did invite countenance and encouragement from divers of the *grave* and *learned Sages of the Law*, some of them calling him to *ride circuit* with them, and others giving him the honour of the *primacy of motions*, whenever he appeared at the bar.

His entrance upon the Law.

His favour with the Judges.

More might be added upon this account. But I had rather present him to your fuller view, as

Second Notion.

A Christian.

And there you shall finde him severe and constant in his devotions, both publick and private.

His great reverence in publick worship.

He was a *strict Observer of the Lords day*, both in the *Church* and in his *chamber*; He was far from their temper, who while they would avoid *superstition*, unhappily run into the other extreme of *undecency* in publick worship; some there be, who as one saith, have spiritualized their religion into just nothing: and as if God had past over his right in the outward man to the devil, think they can never be

rude

rude enough in the service of God; but this Gentleman had attained to an happy mixture of *reverence* and *spirituality*: his outward *deportment of body*, was nothing else but an happy *indicium* of the *soules* motion, both which he taught *uniformity* in the Worship of God; the *outward man* did not turne *Separatist* from the *inward*, but *as bought with a price, he glorified God in his body and soul, which were the Lords.* 1 Cor. 6. 20.

As soon as he came home from the publick Ordinance, he was observed immediately to betake himself to his chamber, there to meditate and pray over what he had heard, so observing the rule which some Divines give, to come out of holy *His care to call to mind what he had heard.*

duties, as out of a sweat, by *degrees*; an argument that he did not set *judgement* only, but *conscience* on work also in hearing, and went not to the *Ordinance* to *judge the Word*, but to be *judged by it*.

His readinesse to communicate to others.

When he came down into the family, he would be imparting what he had got; and *like a good Scribe instructed to the Kingdome of God, he would bring out of his treasure, things new and old*: which he would do with such *judgement* and *affection*, that it seemed to them of the family, a Sermon rather then a Repetition. I say, *them of the family*, for he knew his bounds, within which to be *idle*, he held it as great a sin as to be *excentrick*.

Mat. 13. 52.

His gracious carri-

He truly carried himself like

like *the first-borne* in his fathers house, and minded the *duties* more then the *priviledges* of his primogeniture. In his fathers absence he undertook the care of *family-duties*, *reading the Scriptures* and *prayer*, which he would perform with much judgement and affection, and that even before he went to the *Universitie*; and in all other *family-offices*, as *rebuking*, *admonishing*, *counselling*, *instructing* his inferiour or coordinate relations, (as occasion required) he alwayes mixed such sweetnesse and prudence, as justly gain'd him the *respect* of a *father*, and the *love* of a *brother*. What a losse hath that family suffered in a *first-born*!

age in his fathers house, toward all relations.

As to his *private devoti-*

His private devotions.

ons he began and ended the day with God; severe to his closet-duties morning and evening, as one that had learned to look upon holy duties, not as a *burden*, but as a *Priviledge*. He did profit *plus orando & cogitando quam legendo & audiendo.* Aug. though he despised neither.

In his studies about τὰ τοῦ Θεοῦ, matters of religion, he was of a *searching*, but not (the distemper of our times,) of a *wanton* spirit, studying rather the *satisfaction* of his own judgement, then the *puzling* of others: He was very *knowing*, but yet extremly *modest*: His Virgin-minde was not vitiated with any of the morbid humours of the times; he took great pains

pains to know the truth, but was not at all (bleſſed be God) affected with novel and unpractical curioſities, though never ſo ſpecious. *His pains in matters of Religion.*

It is very ſad, to conſider, how many fine ſpirits, thorow too much delicacy from *ſearchers* are turn'd *ſeekers*, & of *ſeekers* are at length reſolv'd into down-right *Atheiſts*; I would I ſpake without book, and if ever, that herein I were *uncharitable*.

He was very *judicious*, but not at all *cenſorious*. He deſpiſed not other mens abilities, though ſhort of his own, nor would eaſily judge them that diſſented from him in opinion.

He expreſt a rare reſpect to godly Miniſters; quite contrary to the temper of *Reſpect to godly Miniſters.*

our times, wherein many do account it a gallantry to put ſcorne and contempt upon that deſpiſed function. No Gentleman that ever I knew of his age, could better judge of *parts*, and yet value *fidelity* more then he.

His Meekneſſe

Meekneſſe and *humility*, which in many are but *moral vertues*, (and whereof the major part of men fall ſhort) were in him (we have good ground to believe) *baptized* into *Goſpel-graces*, by the teaching and operation of the *Holy Ghoſt*. He was hardly ever known *to be in paſſion*, and never beſtowed an *uncomely name*, upon any the meaneſt of his own or his fathers ſervants, *though peccant*. He took the greateſt notice of *other mens excellencies*,

and

Humility

lencies, and the least *of his own*, that ever I saw. I say again, he was a Gentleman of excellent parts and graces, *and knew it not.*

His *scire* was enough to him, though it was *latent* to standers by. He carried it the humblest, under that rich furniture wherewith *Grace* and *Nature* had honoured him, that is imaginable. Pers.

His temperance was eminent, he did eat rather for *necessity* then *delight*, & for many yeares drank nothing but water, till with *mortified Timothy*, the *weaknesse of his stomack*, and *his often infirmities* necessitated him to make use of the *Apostles dispensation.* Temperance. 1 Tim. 5. 23.

Of a liberal disposition, and farre Liberality.

farre from the *love of money*; he spared much out of his *personal allowance* for *charitable uses*, and would often say, *If God should please ever to make him Master of a large estate, he would bestow the over-plus in bringing up of poor Scholars at the University.* Such was his love to learning, that in the morning of his youth he was studying, not only to be *learned himself*, but how to promote the *interest of Learning*.

Modesty. *His modesty was incomparable*: there was nothing *unsavoury* or *undecent*, that was ever observed in his language or behaviour; yea, his modesty was such, that by means thereof he obtained an happinesse that few of the sons of *Adam* know, and that

that is (as it is believed) *he never came within the reach of a temptation.* Happy man!

In a word, the *feature of his body*, was but *Icon animæ, his soul made visible; exceeding beautiful, not a blemish in him from top to toe.* As if *Nature* and *Grace* had contended which should outvie the other in her *workmanship*, it would not be an hyperbole, if I should say, *never soul finer bodied*, and *never body better soul'd.* I have much ado to forbear to call him, *Deliciæ humani generis.*

The suitableness of the outward and inward Man.

They that knew him quite through, have deem'd him worthy of such an honour.

Thirdly, take a view of him as he was

A Son.

Third Notion,

And

And there you shall finde him an eminent patterne of *filial respect*, unto all Gentlemen of his rank; it is hard to say, whether he *loved* or *honoured* his Parents most; he was *troubled* with nothing but what *troubled* them, and ambitious of nothing so much as of their *content* and *satisfaction*. It is a passage worth remembring, that after he had made some entrance on his studies in the *Law*, his father and mother, *tender of his content*, encouraging him cheerfully to persist, and telling him the worst was past; every day, for the future, would render those studies more pleasing and profitable, *He did ingenuously professe unto them, that the satisfaction which he gave them*

His childelike care and delight to please his Parents.

them in that way, would countervail the greatest difficulty he could meet with; and that if he should finde no other pleasure *or* profit *then that, he would never* desist *nor be* discouraged. Upon this Model was all his carriage towards his *Parents*, formed from his very infancy. He had learned of *Solomon* to give them the greatest reverence that might be, and never grieved their spirits, but at last, *in dying*. It was an high expression I had once from his father (and I believe it was no hyperbolie) *That his whole life was so satisfactory to him and his mother, that they could not remember one entire week together in it, which if he were to live over again, they could wish he should other-*

1 Kings 2. 19.

otherwise spend then he did: To which he added as an acknowledgement of divine favour, *that he was so blest of God all along, that if God at his birth had promised whatsoever they could have desired for him, for near twenty two years* (the time he lived) *upon condition they should then be willing to resigne him back again, they could not have asked more of God, then he did bestow upon him, for their comfort, and to make his person valuable.* Ah, how few sons be there in the world, the Christian world, to whom their Parents can give such a testimony! Behold, here a worthy *pattern* for young Gentlemens imitation.

When we reade the fifth Commandment, and the Apostle

poſtle his *Comment* upon it, *Eph.6.2.* it might leave ſome wonder upon our ſpirits, why ſuch *matchles obedience* ſhould fall ſo ſhort of the *Promiſe*.

But that, 1 *Tim.* 4 8. tells us of *a promiſe of the life to come*, as well as of *the life that now is*; and therefore if God, inſtead of a long life on earth, hath tranſlated him into *eternity* in heaven, *Mortality is ſwallowed of life, and the Promiſe made good with infinite advantage.*

Thus I have preſented him to you, as *A Gentleman*, *A Chriſtian*, *A Son*. Look upon him but once more, under *the fourth notion* propounded, *ſcil.*

As a dying man, and you ſhall ſee him no more till the Reſurrection. *Fourth notion.*

And

And yet here you cannot expect much, at leaſt, not to anſwer the proportions of ſuch a faire and exemplary life; the nature of the * diſtemper, putting him into a capacity, not ſo fit to communicate what he felt, or to receive what might have been ſeaſonably tendred from others, though in this later reſpect the modeſty and tenderneſſe of his deareſt relations towards friends, that deſired to have ſerved him in a perſonal attendance, was ſtronger then their friends fears. Yet God was pleaſed in wonderful goodneſſe, to put his *bridle* into the mouth of the diſeaſe, ſo that though it did caſt a cloud upon the bright firmament of his underſtanding, yet it did not

*The Small Pox.

tranſ-

transport him unto any undecency. It was wonderful to standers by, that during the tiranny of that *froward disease*, (which was about a fourtnight) there was nothing of *frowardness* that fell from him, but he retained his native sweetnesse of spirit till the last breath. He bare the pains of a violent sickness, with that calmness and serenity, as if he had not so much as wish't to be in any condition, but what he was; to which purpose he most Christianly expresst himself once to his mother; *That he blessed God, God had fitted him for a bed of sickness, and that he could fancie it all the things which he delighted in.* *His constant patience in his sickness.*

It hath been the commendation of some eminently learned

learned and godly, *Ministers* themselves, that under their sore torments they *groan'd*, but they did not *grumble*, and indeed it was much, and a mighty power of God to *sustain* and *restrain* the spirit under such *mighty [illegible]ings*, (as they truly phras'd their agonies:) This Gentleman did neither; even while sense was alive and quick, he would say of his greatest sufferings, *This is nothing but What might be easily borne, do with me What you will.*

I hope God made good to him that promise, *Jer.* 33.24. *The inhabitant* (of Sion) *shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.* Sense of *pardon* took away the sense of *paine*.

All his trouble was to see his

his dear relations troubled for him, whom he beſought with greateſt tenderneſſe and humility *to be comforted*, telling them, *I am willing God ſhould do with me what he will.*

His cheerful ſubmiſſion to the will of God.

As his *diſtemper* increaſed, God increaſed his *patience*, and finding weakneſſe growing upon him, the night before he died, he told his Parents, who were continually with him, that he thought he ſhould ſee them no more here, humbly begged their *bleſſings* and *prayers*, in the midſt whereof (ſome houres after) *he fell aſleep.*

I have ſaid much, poſſibly ſome may think, too much; but they muſt be *ſtrangers* to him. They that knew him, and knew him intimately, will

will not only be ready to subscribe this *Testimony*, but judge me sparing in what I have said on his behalf.

The close. And now what shall I adde in the close of all, but only this, *scil.* that this young Gentleman lieth before us as *a witnesse and evidence* to my text and doctrine, that all *humane excellencie* is but *flesh*, and therefore not to be *gloried in.*

Truly in all this beautie which God put upon him, *he himself did not glory*; some are *miserable* and *poor*, *&c.* and yet *know it not.* He was rich, and abounding in *natural* and *spiritual* blessings, and yet *knew it not.* And thus by his *example*, he being *dead*, yet *speaks* to us in the language of the text,

Glory

Glory not in fleſh.

I have ſeen, ſaith the Prophet *David*, *an end of all perfection*, *Pſal.* 119.96. He had ſeen *wiſdom*, and the *perfection* of wiſdom in *Achitophel*, and he ſaw an end of that.

Beauty, and the *perfection* of beauty in *Abſalom*, and he ſaw an *end* of that.

Riches, and the *perfection* of riches in *Doeg*, and he ſaw an *end* of them.

Strength and the *perfection* of ſtrength in *Goliah*, and he ſaw an end of that. *Et ſic in cæteris.*

Surely Brethren, you have ſeen many excellent *gifts* and *graces* in this Gentleman, and compared with his age, we may adde in their *perfection*, but behold, excepting thoſe which were *founded in*

Chriſt

Christ and the Covenant of grace; death hath put an *end* to them all.

His Sun is gone down, shall I say at *noon-day*? nay, verily in the *morning*, almost *as soon as it began to shine*, and who would not mourn to see so much beauty, learning, modesty, ingenuity, meeknes, wisdom, grace, goodnesse, so early buried with him in one sepulchre?

Young Mr. KINGSMEL LUCYE is gone down to the grave, they that can weep let them weep.

It might well be a wonder to us, that this Gentleman, being of such rare *temperance* and *moderation* in *diet*, *sleep* and

and *recreation*; death ſhould finde corrupt matter enough to boile up into ſo *loathſome* and *malignant* a diſtemper.

But Chriſtians, death and our bodies have *one conception* in the womb, and is impatient of confinement. *Sin is a fuel*, which death eaſily kindleth into a *flame*, to burn down the moſt faire and beſt-built ſtructures of Nature.

And God, as you heare, hath his deſign in it, and let God, ever be magnified *for* and *in* that deſigne; and that is,

That no fleſh may glory in his preſence, but according as it is written, let him that glorieth glory in the Lord.

The Lord accompliſh this bleſſed deſigne, not only upon us, but by us for Chriſts ſake.

To God only be glory for ever. Amen.

FINIS.

A LETTER from a Gentleman in Oxon, *unto the Honoured and truly Honourable* Francis Lucy, Esq.

Deareſt Unkle,

I Was a ſad Hearer of the Funeral Oration that was ſpoken at the interrement of my beloved Couſin *K. L.* where-

in although his picture was so excellently well drawn, and so like him while it was then held forth unto us, as if he had been alive an houre longer then he was; yet give me leave to put a little varnish upon it, which, I hope, may not at all deface that curious peece, but thus by embellishing each line, make his Labours last the longer: Truly I have for some yeares past very much studied this deceased Gentleman, and although he soar'd a pitch

too high for me to reach him, and thereby was above my imitating, yet I had been a very unhappy Proficient, if I had not boen able to draw some Notes, and make some Obſervations from him, whereby not only my ſelf, but thoſe that reade them from me may be the better by it.

It was no hard matter to raiſe a hanſome fabrick, upon a foundation ſo well order'd and diſpoſ'd to the receiving it, and in him Nature had ſo ele-

gantly prepar'd the materials, that they were susceptible of nothing, but a most delicate and beautiful forme; so that his Tutors Province was easie and maginable enough, whose paines consisted more in a methodical (though not an idle) hindring of his Proficiency, then any way in the quickening and advancing it, yet thereby the more water he poured upon this learned fire, did not at all extinguish or abate it, but made it flame out and burne the brighter.

By

By these degrees and rules of protraction, without any considerable ttouble did he come to a ripe and early knowledge, and was able to write *Man*, long before the perfect *date* of his *childhood* was expired, and was fitter to have been received into an *University*, before he came thither, then some that had sweat and toiled under a *degree* there; into which place he was received with such approbation, as if he had come warranted under the discipline of a *Seneca*, or a *Cato*: and it

might well be so, since he never went without the Testimonials of *Demosthenes* and *Cicero* in his company. The Academy look't upon him, not only as one of her natural, but most legitimate children, and it could be no lessening of his interest in your family, that he thought himself most at home, when he was most from you; He was made up of so gentle, and compos'd a temper, as that he would not commit a force upon his learning, neither needed he to take in the

Arts

Arts and Sciences by ſtorme or violence, which came in moſt willingly, as it were, to ſowe themſelves in a piece of ground ſo manur'd and till'd, to their receiving, in hopes thereby, in ſo dry and barren a time, to receive a profitable return, by a more fruitful and plentiful Harveſt. Wherein they were not at all miſtaken, for it was inconſiſtent with his generoſity, to continue long indebted under the obligation of ſo ingenuous and free a bounty: Nature was no

more beholding to *Aristotle*, then *Aristotle* was to him; whose exploded language and Philosophy had never been repealed, but by so perfect a scholar of his own; and it was more newes, and welcomer, to hear him dispute upon him out of the Original, then ever the Original was without such a Commentor. By his care were the Ethicks made more intelligible, and by his life a more moral Philosophy: He taught the Geographer a nearer way to his journeys

neys end, and could have shewed him, not only where his *terra incognita* was, but how to have possest it also: He was Master of so profound a Reason, that he was a Logician without Art, and was so addicted to the seeking and dispensing of the truth, that he made conscience of using a fallacy in his Arguments. He was an exact and perfect Mathematician, yet he studied not so much with *Archimedes*, how he might remove this world, as to get a fixt habitation in the other,

other, and certainly it would have been of much leſſe advantage to him, to have overcome that great difficulty *ſquaring the Circle*, then ſo often as he did to demonſtrate himſelf to be the ſervant and childe of God: In briefe, he arrived at ſo ſo great a knowledge in a few yeares, that although he was ſo modeſt as to aſſume to himſelf but *one Degree*, yet deſerved to have had many *accumulated* upon him, and was ſo grateful in the diſpenſing

what

what he had received, as that the *Univerſity* muſt ſtill owe to his memory for thoſe many advantages ſhe received from him.

He was at laſt by the power and perſuaſion of his careful and indulgent Relations, put upon anothet courſe of life and ſtudies, who admitted him into *Lincolnes*-Inne, with faire and promiſing hopes of doing his Countrey good and faithful ſervice in the Profeſſion of the

Law,

Law, who was ſo capable of the impreſſion of that ſtudy, as that he deſerved the title of a Lawyer before he had it, and was moſt eminent under that title ſo ſoone as it was beſtowed upon him. It is true, he found much favour at the *Barre*, and it had been *injuſtice* if he had not, where he brought ſo much merit to meet with that favour: and it had been a kinde of upbraiding of the calling, not to have look'd handſomely upon

a

a perſon that had been as well able to have given lawes, as to have received them.

He did maintaine a ſober and becoming gravity, without affectation or ſoureneſſe when he was in his gowne, and a cheerful, graceful complacency when he was out of it: he was the example and the precept of the company, and knew how to governe them with that eaſe, as if he had had a dominion over their

their affections; and truly he was a kinde of Prince of chaſtity, and ſurely the ſofter ſex affected his converſation under that notion, that ſo they might be the better juſtified to the next company. He was incomparably a perſon of the greateſt ſobriety, that our age hath been acquainted with, and the ſeverity of his diet was ſo much the more commendable, in that it was practiſed by him out of choice and

and not neceſſity, in a region of the greateſt plenty, who by that ſpare refection, thrived ſo much the better, and out of pulſe and faire water, like *Daniel* appeared the more beautiful. He was made up of as much *courage* and *ſoftneſſe* as could meete in one perſon, in whoſe countenance appear'd that ſweetneſſe and magnanimity, as if *Mars* and *Venus* had been in conjunction there; certainly if he had been call'd to it,

it, he could have done as much as any man, and by his end, it is evident, he could ſuffer as much, which was the nobler fortitude.

We are only to bewaile this great loſſe, and you, Sir, are to be comforted, that though your ſonne died *very young*, yet that he died *full* of *honour* and *perfection*, whoſe memory and example ſhall ſurvive, when we all are become as he is. I wiſh you all peace, and my ſelf

ſelf a place ſtill in your memory uuder the Title of

Your Humbleſt Servant,

and moſt

Affectionate Nephew.

FINIS.